A PROPHESIE OF DOOMES-DAY.

The high illuminat Doctor *Phil. Nicolai*, lib. 2. *de regno Christi*.

Shortly collected and augmented by *Niels Michelsone*.

Cum Privilegio S. R. Maj.

Truly translated out of the *Germane* and *Dutch* tongue into the English, by DAVID FORBES.

Perused and accompanied with a short Treatise, and exhortation tending to repentance.

The second Edition.

Matth. 3. verse 2.

Repent for the kingdome of Heaven is at hand.

EDINBVRGH.
Printed by *Iohn Wreittoun*, 1633.

BRITISH MUSEUM

TO THE RIGHT HONOVRABLE, THE *RIGHT REVEREND AND* WORTHY, THE LORD *PROVEST, BAILIES, MINI*-STERS, and remnant Counselers *of EDINBVRGH: All increase* of grace heere and glorie *heereafter*, &c.

RIght Honourable, right Worthie, renowned Senat, and Pastors:

I Finding my selfe somewhat bound vnto your benevolent favours, therefore I in minde did decree to give out the first fruits & proofe of my labours, vnder the tuition and defence of your Honourable wisedomes; and seeing I found this briefe and compendious German *worke to bee fit for my purpose, especially in those tymes when men are most secure, & sleeping in worldly vanities, I was in a manner incited, through conſci-*

ence for to lay on my Talent, vnto the benefite of mine owne natiue Countrie, & beeing obliged, for to approue that which I did publickly profesſe, before your worthie Senat, and within your renowned Citie. Therefore I could ſee none more meete to dedicate the proofe of my labours, as vnto the conſpicuous & publicke cenſure of your Honourable Senat: Right Honourable, the Author of this little worke is a German Doctor in divinitie to Hanburgh, Doctor Philip. Nicolaj, now in the LORD, who appearantly hath beene graced, and indued with a gift of prophecie, as experience and event of time, hath teſtified in his travels, & who is the right fundamentall ground of this worke and prophecie, written by him 33. yeares ſince, namely in the yeare of CHRIST 1596, which was found extant preſently after him in Latine, and thereafter tranſlated in the Germane tongue by Mr. Gothard Artus to Dantſick, namely in the yeare of CHRIST 1598. Whereout a Dence Profeſſor called Niels Mickelſone hath gathered

gathered this briefe worke, and tranſlated againe in Dence *and Printed lately Anno* 1628 *The ſubſtance is a briefe analogie of times conferred with Scripture, out of* Ezekiell, Daniel, *and* Revelation *of* Iohn, *containing a Prophecie and ſucceſſe of the Ghoſpell to the worlds end, & concluded with the Authors proteſtation, which I thought good to tranſlate, and accompanie with an exhortation to repentance, and beneſite mine owne Nation with the ſame. Heerewith perſuading my ſelfe of acceptance, I doe thruſt this poore myte of my travels into the treaſurie of your Chriſtian and charitable diſpoſitions, recommending it vntō the protection and tuition of your Honourable Wiſdomes, and you and your doings vnto the grace of GOD.*

Yours in CHRIST IESVS

David Forbes.

TO
The Christian
READER.

GEntle Reader I haue thought good to benefite thee with this little worke, *de regno CHRISTI*; and to translate it in our owne commoun language, that it may come in publict view of all: which I haue out of loue and for thy spirituall well pervsed: accompanied with a breefe treatise, and exhortation to repentance, requesting thee, as a spirituall freind, to cover my weakneſſe and imperfection therein, with the vaile of charitable censure: but as for the translation it selfe, I shall approue it before all censurs whatsomever: my Master may well pretend it not to be decored with the ornate phrase of language, but yet I hope he must subscryue it to be the true translation, according to the *German* and *Dence* phrase it selfe, which wee ought receaue in good part, seing the Histories and Prophecies

cies both of *Ezekiel*, *Daniel*, and *Revelation* of *Iohn* haue (as it were) hitherto beene dark; but now in the end dayly more and more opned and cleared ſo well by faithfull Preachers, as alſo by dayly experience, which the Prophets doe teſtifie clearely, that men ſhall bee enlightned in thoſe myſteries at the end, as you can remark in the Authors warrand for ſearching of the Scriptures, wherein we ſee plainly a ſpeciall illumination of the Spirit, prophecied vnto ſome, for opening of all hid prophecies, and partes of Scripture: yet albeit it is no wayes the Authors meaning abſolutely to determine and appoynt vnto GOD the tyme and end of theſe things, which ſecreete the Father hath reſerved for himſelfe only, as he proteſteth heere in the end, for the yeere, day, and houre wee may not know: but yet of all tokens which our LORD IESUS hath revealed vnto vs, as likewayes the experience of our tymes, conferred and compared with

theſe Prophecies, wee can eaſily diſcerne, that all theſe prophecies are moſt fulfilled; and that the world will ſoone take an end, and therefore ſhould admoniſh vs to haue the lampes of our heartes prepared, that wee may convoy our Brydgroome the LORD IESUS into that bleſſed Heaven of all happineſſe: To whom with the Father, and the holy Ghoſt bee all praiſe and Dominion, AMEN.

Thine in the LORD
DAVID FORBES.

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THE

THE AVTHORS WARRAND *for ſearching of Scripture.*

DANIEL. 12. verſe 4.

BVT thou, O Daniel, ſhut vp the words and ſeale the booke till the end of the time: many ſhall runne to and fro, & knowledge ſhall bee encreaſed.

Verſe 9.

And hee ſaid, Goe thy way, Daniel: for the words are cloſed vp, and ſealed, till the end of the time.

Verſe 10.

Many ſhall be purified, made white & tried: but the wicked ſhall do wickedly & none of the wicked ſhall haue vnderſtanding: but the wiſe ſhall vnderſtand.

IEREMIAH. 23. Verſe 20.

In the latter dayes yee ſhall vnderſtand it plainely.

RE-

REVELATION. 10. verse 7.

But in the dayes of the voyce of the seventh Angel, when he shall beginne to blow the trumpet, even the mysterie of GOD shall bee finished, as hee hath declared to his servants the Prophets.

Verse 11.

And hee said vnto mee, Thou must propheſie againe amongſt the people and nations, and tongues, and to many Kings.

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CHRO-

CHRONOLOGIA SACRA,

THE CALLING TYME OF THE IEWES.

41 1/2 Yeares.

YEare after the birth of CHRIST 29 *Iohn Baptiſt* began to preach repentance, and to baptize. And in the ſaid yeare began the time of the Iewes mercifull calling, which conteineth in it ſelfe 41 1/2 yeares, Apoc. 14. 15.

Anno *Chriſti* 30. *Chriſt* was baptized, and then diſcovered him ſelfe to the people whom he was, and that by his preaching and miracles.

Anno Chriſti 31 *Iohn Baptiſt* is caſt in priſon.

Anno Chriſti 32 he was beheaded.

Anno Chriſti 34 *Chriſt* was crucified,

cified, ſtood vp, and aſcended into Heaven.

The calling tyme of the Gentils 1600 yeares.

Anno Chriſti 70 endeth the calling tyme of the *Iewes*, when their chiefe Citie, and whole policies were deſtroyed to the ground: and in their place goeth on the calling tyme of the *Gentils*, of the which *Chriſt* gathereth now his Church, which mercifull calling of the *Gentils* indureth 1600 yeares, as it is written in the *Revelation* chap. 14. verſe 20, and is vnderſtood by the 1600 furlongs: adde vnto this 1600 this 70, ſo is the end of the *Gentils* calling finiſhed *anno Chriſti* 1670.

Gogs, Magogs, or the Turks Kingdome began anno Chriſti 335, and indureth 1335 yeares.

Anno Chriſti 335, is that evill and damnable heretique *Arrius*, who for his hereticall learning was excommunicate by a generall aſſemblie; yet to *Synodo* and *Ieruſalem* was accepted,

and

nd made free againe with his doctrine, which *Arianiſh* doctrine was the firſt beginning vnto the *Gogs* and *Mahumets* abſurdities, which were accepted and believed in the ruined citie of *Ieruſalem*: and eſpecially heereſra *anno Chriſti* 335, began the *Goges* 1335 yeares, and endeth *anno Chriſti* 1670. *Daniel* 12. verſe 11. 12: and heere is the beginning on that two tymes, and an halfe tyme, *Daniel*, 12. verſe 7.

Anno Chriſti 366, *Damaſius* and *Vrſatius* had great contention and diverſitie about the ſeate of the Pope, heereſra began the tyme of the two witneſſes clothed in Sackcloth, who ſhould prophecie 1260 dayes. *Revel.* 11 3.

THE POPES BEGINNING.

ANno Chriſti 410 *Rome* is taken and burnt by *Alaricus* King of the *Gothes*, never was the Citie of *Rome* vanquiſhed any tyme before, neither given over vnto any ſtranger, and out landiſh, ſince the beginning of the fourth Monarchy, & at that time *Sozimus* was

Pope,

Pope, who ardently ſtood after the *Oecumenick* ſtyle, that is, that hee might be called the common and head Biſhop aboue the whole clergie, everie where els through the whole world: This *Zozimus* gaue ſuch a law that no doings in the Kirke ſhould ſtand in full power without it was approved, and conſented by the Biſhop of *Rome*, after as it was prophecied that the ſonne of perdition ſhould then begin his government when the Romane Kingdome began to bow, for certainly that overthrow of the Romanes, which was done by *Alaricus*, hath beene a beginning hithertill: Therefore that the Papiſtes time which is 1260 yeares, or the 42 months, everie month reckoned to 30 dayes, and everie day for a yeare, hath heere his beginning of this 410 yeares of Chriſt, which 410 yeares added to 1260 the ſumme is 1670. when the Popedome with all things will only take an end.

Anno Chriſti 452. The *Hunners* King *Attila*

Attila is come in *Italie*, who ſpoyled and deſtroyed many Cities, and townes, from this 452 yeares falleth in the *Gogs* ſecreete dayes whereof *Ezek.* 38. 14.

Anno Chriſti 520. *Anaſtaſius* Emperour began to baniſh and roote out all heriticques, with all their hereticall doctrine, wherevnto the Romane Pope helped with all his vttermoſt power: & which attained vnto a proſperous ſucceſſe; whereby Sathan the father of lyes, and all heriticall doctrine, was bound from this 520 yeares a thouſand yeares. In the which the Dragon that olde ſerpent, which is the Deuill and Sathan, is ſaid to bee bound by the Angel with a great chayne, whereof *Apoc.* 20. 2.

Anno Chriſti 597 *is Gregorius Magnus* made Pope, who would not let ſtyle him with the *Oecumenick* tytle over the Eaſt land, yet nevertheleſſe ſhewed his ambition & avaritiouſneſſe, in this he ſubdued vnder him the Kirks of *Spaine* and *Britaine*, to his juriſdicti-

on.

on. In this yeare *Mahumet* was 26 yeares old, and then doubtlesse gaue himselfe to reaving and murther. Therefore beginneth the houre, day, moneth, and yeare, whereof *Apoc.* 9. 15.

Anno Christi 636, Heereto indureth the time of the *Gogs*, Now afterfolloweth his tyme *Daniel* 12. 7. and then is *Ierusalem* come vnder the *Saracines* power right in the 300 yeares after the clergie consented vnto that most absurd learning of *Arrius*.

Anno Christi 1450, beginneth the new Testaments joyfull yeares, and about that time is *Constantinople* with the whole East-landish Kingdome and Emperordome subdued by the Turkes and becommeth the *Gogiers* stall and stinking denne. Heere beginneth the 7 angelicall months, which the Scripture giveth vnto *Gogs* spirituall burials *Ezek.* 39. 11.

Anno Christi 1522. Heereto endureth the set tymes: now afterfolloweth the halfe time *Dan.* 12. 7.

This

This ſame yeare Doctor *Martin Luther* went to *Wormes*, and anſwered his cauſe before the Emperour. In the meane tyme *Caroloſtadius* made vprore, and ſtormed to *Wittenbergh*, and the locuſts came vp, of the which *Apocal.* 9. verſe. 3. 4. 5.

Anno Chriſti 1625. heere endeth the 1290 yeares, whereof *Daniel* ſpeaketh in his 12 chap. verſe 11. and the 45 yeares beginneth heere.

Right ſo endeth the ſame yeare the yeare of the two witneſſes, which when they are ended, then ſhall the Pope inarme himſelfe with his greateſt power, and that ſhall bee his greateſt tyranny, which ſhall ſtand three yeares and an halfe, *Apocal.* 11. 9. vntill *anno Chriſti* 1629, in the which yeare the ſpirituall tyme beginneth, which ſhall continue 41 yeares and an halfe.

Anno Chriſti 1663, the 7 moneths haue their end.

Anno Chriſti 1664, the laſt 7 yeares begin, of the which *Ezek.* 39. 9. 12. 14.

But *anno Christi* 1670, then haue all the yeares which the Prophets haue spoken of their only end, both the Heathen, Gogs, and Popes, as afterwards the Author himselfe cleareth, yet his protestation excepted, that he will not preceeslie determine such things; but referreth tyme, and houre into the Fathers owne hands.

A short interpretation, and clearing of the register of the new Testament.

THE whole age of the New Testament, according to the meaning of the Prophets, are divided in 4 times.

The first is the calling time of the *Iewes*.

The second is the *Gentiles* 1600 furlongs.

The third is *Gogs*, *Mahumets*, or *Turkes* tyme.

The fourth is, the Popes tyme.

The first: Namely, the called time of the Iewes.

WEE

VVEE read in the booke of the *Revelation* 14. v. 15. is cryed and ſaid, THE TIME IS COME TO REAPE.

Now is a time or an houre, the foure and twentieth part of a whole day: night and day reckoned to 24 houres. An Heavenly day conteineth a thouſand yeares, as it is written 2 *Pet.* 3. v. 8. (a thouſand yeares as a day) divide this 1000 with 24, ſo commeth there about 41 yeeres and an halfe.

Remarke now the groundleſſe mercie of the Almightie GOD, how he did viſite and call his people the *Iewes*, of the ſeede of *Abraham*, and offered them his grace by *Iohn* the *Baptiſt*, who began his calling with the preaching of repentance; and Baptiſme, in the 29 yeare or thereby, after the birth of *Ieſus Chriſt*, of the Virgin *Marie*: which merciſull calling of the *Iewes*, *Chriſt* with his Diſciples continued after the beheading of *Iohn* the *Baptiſt* vnto one or two and fourtie yeares, and did be-

gin in *Ieruſalem*, and gaue them time eneugh of repentance, in the ſpace of this 41 yeares, but when they remained in their hardneſſe, and condemned *Gods* Sonne, the bleſſed ſeede, which particularlie, and eſpecially was promiſed them in *Abraham*, and ſo wittingly proceded in their ſinne, againſt the holy Ghoſt. Then GOD tooke his ſcourge in hand, *Titus Veſpaſian*, and therewith ſtrooke them ſo hard, in the end of this 41 yeares, or 41 and an halfe yeares after the beginning of *Iohns* preaching, which was *Anno Chriſti*, 29. ſo that *Ieruſalem* their head Citie is deſtroyed, and their whole polices vndergone, and never ſhall come vp againe. Lay now together 29 with 41, ſo commeth thereof 70 Namely, in the ſame yeare after the birth of CHRIST, in the which yeare *Titus* deſtroyed *Ieruſalem*, and the policies of the Iewes, and this is the time of the Iewes calling *Apocal.* 14. 15.

The other tyme of the New Teſtament: namely, the Gentils, *which ſhould indure* 1600 *yeares.*

AFter as the *Iewes*, GODS owne people, had contemned his Fatherly offerings of grace, in his Sonne IESUS CHRIST, and would not accept of grace, yet GOD would haue his glorious Kingdome after this lyfe repleniſhed, and therefore by his Word, Sacraments, and powerfull preſence of his Spirit, ordaineth heere in the world a Kingdome of grace for poore *Gentils*, that were not of *Abrahams* bleſſed ſeede as the *Iewes*, which Kingdome of grace ſhould reach it ſelfe out 1600 furlongs, as it is written *Apocal.* 14 19. 20, with which furlongs are vnderſtood yeares, as heereafter ſhall bee ſpoken of.

This 1600 furlongs, *ſtadia*, or yeares, which remaineth now againe for the Heathens to repent; and thereby to be ingathered in the Kingdome of grace, that they thereafter ſhould inherite his Kingdome of glory, and there ſee him as he is.

In

In this 1600 yeares the third Angell rypeth the vyneyard, as *Iohn* sayeth, and casteth it in the great winepresse of GODS wrath: and the winepresse was troden without the citie, and blood came out of the winepresse vnto the horse brydels, by the space of 1600 furlongs. *Revel.* 14. 19. 20.

The three Angels with the Sonne of man that sate on the white clowd, is, GOD Father, Sonne, and holy Ghost: *Revel.* 14. 14. GODS Sonne is called the Sonne of man, for the humane nature hee hath taken vnto the vnion and vnseparabilitie of his person, the heavenly Temple, verse 15. the Heavenly Altar, verse 18: the white clowd, v. 14. signifieth all one; namely, the same man IESUS CHRIST, *In whom dwelleth the fulnesse of the Godhead bodily.* Coloss. 2. 9.

The wyne grapes in the 18 verse that are cast in the presse of the wrath of GOD, are the *Iewes*, who were so pressed by *Titus Vespasian*, that there were

were ſlaine eleven hundreth thouſand *Iewes*, as *Ioſephus* writeth, lib. 7.

Theſe who were preſſed without the citie, *verſe* 20, and without the townes communitie, who were Burgeſſes and indwellers, *Chriſt* advertiſing them, they liſtned, and gaue eare to his advertiſement, who departed in ſafetie vnto *Pella*: in the meane tyme the other wyne grapes were preſſed by the armie of *Titus*.

The blood that ranne from the preſſe betokneth, that the wrath of GODS vengeance ſhould reach without *Ieruſalem*, and ſtreatch it ſelf vnto ſuch contemners of GOD, and hardned ſinners, and that vnto 1600 furlongs, that is, 1600 yeares.

The horſe vnto whoſe brydles the blood ran, betokeneth the furious and vntamed Heathen, and tyrants, that ſet them-ſelves vp againſt CHRISTS Kirk; *Pſal.* 2. Which tyrants are like Horſe & Mules, in whom are no knowledge of ſalvation. *Pſal.* 32. 9. who

ſhould

ſhould bee caſt in the great preſſe of the wrath of GOD, vntill ſo long they let tame them by the brydle of the Euangel, and let them bee teached and ſhowne by the ſeruants of the Word, to ſerue the LORD, and kiſſe the Sonne. *Pſal.* 2. 10. 11. 12.

With 1600 *Stadia*, or furlongs is not vnderſtood, the length of place, but of tyme wherevnto is given three cauſes.

Firſt: CHRIST ſaith, (*Luke.* 21. 24) That Ieruſalem ſhall bee troden vnder the feete of the Gentiles, vntill the time of the *Gentiles* bee fulfilled: Heere ſpeaketh IESUS of the *Gentiles*, that they ſhould haue a time, and that the *Gentiles* tyme ſhould beginne when *Ieruſalem* was deſtroyed, which time of the *Gentiles* is not found written in no place of the holy Scripture, how long it ſhall endure except only in this place. Secondly: This ſecret of 1600 *ſtadia* if it ſhould be vnderſtood according to the letter, and as the words are in themſelues: then this 1600 *ſtadia* or furlongs,

longs, maketh no more than 50 myles: but now the cup of GODS wrath hath powred it selfe more at large than 50 myles about *Ierusalem*: yea in all the corners of the whole earth: therefore this 1600 *stadia*, is not vnderstood of the place, but of the tyme.

Thirdly: It is commonly the forme of the holy Ghost, that he openeth appointed tymes, (*definita tempora*) with some dark kynd of speach. *Daniel* 4. he calleth the seven yeares, seven tymes. *Ezek.* 4. *Dan.* 9. hee giveth to vnderstand yeares with dayes. *Ezek.* 47. 3. 4. 5. there is measured 4000 cubits, vntill the Evangelicall fishing, where vndoubtedly is vnderstood with 4000 cubits 4000 yeares: namely, from the first promise of the womans seede, vntill the Evangelicall fishing beganne with the fishers of IESUS CHRIST: The holy Apostles heereof can be vnderstood in this place, with 1600 *stadia*, right so many yeares.

So indureth the *Heathings* appoyn-

ted

ted tyme after this calculation vntill the Sonne of man come in his white clowd, who with his Angels will reape and gather the children of men, the good and fruitfull grapes in his owne citie, but will cutte off the wyld grapes with his sharp sickle till the 1670 yeares.

The third tyme of the New Testament: Namely, Gogs, Magogs, or Mahumets, and Turkes Kingdome: and that for the space 1335. yeares, which is ended anno Christi 1670. according to the prophecie of Daniel. 12. v. 12. and Dan. 7. ver. 8.

IN the foresaid chapters of *Daniel* is written, that this little horne of *Gogs* or *Mahumets*, which came vp with a little beginning, and stoode vp amongst the ten hornes, the ten Kingdomes of the Romish Monarchs who did plucke away three of the first horns, and held warres against the Sanctuarie, and was for them too strong, verse. 11 This little horne came vp *Anno Christi* 335: when that *Arianish* heresie spred foorth in denying of the Godhead of

Iesus

IESVS CHRIST, in that publicke aſſemblie of Biſhops, and learned till *Synodo*, of all was conſented and approved, and that in the ruined Citie of *Ieruſalem*, which falſe doctrine of *Arius* was the firſt cauſe, and beginning, till *Gogs* and *Mahumets* ſucceſſe in the world: ſo ſhall the end of this *Gogs*, *Magogs*, or *Turkes*, and *Mahumets* fall, after this calculation in the yeare 1670. for 1335 added vntill 335. makes in ſumme 1670.

Secondly: There is written in the *Revelation* 9. *verſe* 14. of the foure Angels that were bound in the river *Euphrates*: that they ſhould bee made lowſe, which were prepared at one houre, at one day, at one moneth, and at one yeare to ſlaye the third part of men, which doubleſſe is vnder ſtood of the *Mahumets* tyrannie, which he executed on the poore Chriſtians in the Eaſt Lands, and how he changed lawes, and times: for *Euphrates* flood is not farre from *Babylon*. The foure Angels

that

that are ſaid to bee bounde in this flood, or the foure Patriarchs in the Eaſt land, the one to *Conſtantin*, the other to *Antiochia*, the third to *Ieruſalem*, the fourth to *Alexandria*, which foure helped, and much aſſiſted the Kingdome of the ſonne of perdition. Theſe are ſaid to bee louſed, and many wayes ſpred abrode, and that by the hereſie of *Arius* and *Neſtorius*, concerning the abſurd doctrine of CHRISTS perſon, that when they had conſented in the ſame hereſie, then are they forced to giue themſelves vnder *Mahumet*, and then were prepared till the houre, day, moneth and yeare, to ſlay the third part of men. Let now one houre bee the 24 part of one heavenly day which continueth almoſt 42 yeares, for one whole day is reckoned for a thouſand yeares: the Heavenly moneth 30 yeares ſpace, this yeare being a common yeare: ſo extendeth the ſumme 1073. yeares.

Now when the end falleth in *Anno Chriſti* 1670 then is the beginning *anno Chriſti*

sti 579, in the which tyme, as the *Gothers* that were in *Spaine* turned from that *Arianiſh*, and *Mahumetiſh* doctrine, which then long tyme was allowed and approved of the foure Patriarchs: and therewith tooke ſuch an end, that *Mahumet* troade himſelfe, who till in this 597 yeares was in the bloome of his youth, about 26 yeares of age: Moreover in this ſame yeare the Popes ambition ſhew it ſelfe, and avaritious flood *Euphrates* in the Pope *Gregorius Magnus*, who ſent his Ambaſiadors in *England*, and by power of an armie forced them to imbrace the *Romiſh* religion: In like manner the Pope had the victorie aboue the Churches of *Spaine*.

Thirdly: *Ezekiel* chap. 39. verſe 11 doth prophecie, that GOD ſhall giue *Gog* a buriall place towards the Eaſt, which ſhall be called the valley of the multitude of *Gog*, where *Gog* with his armies ſhall be buried, and cleanſe the land in ſeven moneths, and ſhall burne

off

off their weapons, and put the ſhields and bucklers vpon bowes, and vpon arrowes with fire ſeven yeares, verſe 9. when there is made of the ſeven Angelicall moneths Angelicall dayes, 30 dayes in everie moneth, and dayes to the yeare, ſo commeth of it 210 yeares: adde vnto this ſeven yeares, in the which the weapons were burnt in, Summa 217 yeares: Let now the end of this 217 yeares fall in 1670, and then 217 ſubſtracted from this 1670, the beginning falleth *anno* 1453. In the which tyme *Mahumet* 11 of the name tooke in *Conſtantinople*, and made heerewith an end of the *Romiſh* Emperourdome in the Eaſt land: ſo is then *Conſtantinople Gogs* buriall place, and the valley of the multitude of the *Gogs*, or that place *Hamona*, verſe 16, that lyeth toward the Eaſt vnto the ſea, verſe 11, which *Conſtantinople* is not longer the Chriſtians head citie in the Eaſtland, as before; but *Gogs* denne, and ſpirituall dead ſtinking graue of the

Mahumets.

Mahumets.

That theſe armour arrowes ſhould burne ſeven yeares, ſignifieth that the *Mahumetiſh* lawes, ſtatutes, ceremonies, Kirkes ſervice, and deceate ſhould be burnt to nothing, by the fire of the true ſpirituall word of GOD.

This is now of *Gogs*, *Mahumets*, and *Turks* Kingdome, how long it will indure: namely, as long as the tyme of the New Teſtament indureth.

The fourth tyme of the New Teſtament: namely, the Popes.

IN the booke of the *Revelation*, 13 chap. there is written of the ſeven headed beaſt, that it ſhould continue 42 moneths, that is, the Popedome to *Rome* ſhall indure 42 moneths. *Rome* is builded on ſeven heads, high toppes, and mountaines: Make monethes to dayes 30 dayes in everie moneth, and reckon every day for a yeare, ſo proceedeth 1260 yeares, when the end of this 1260 yeares falleth in *anno Chriſti.*

ſti 1670. and then beginneth the ſame 1260 ycares, *anno Chriſti* 410: from which tyme hitherto *Rome* hath had the empyre and victory almoſt over all the borders of the *Iewes*: then firſt ſubdued and taken in by *Alaricus* King of the *Gothes*, then began the firſt Romiſh Monarchie to be feeble, and begate weake legges.

Now when ſuch wayes the policies and mightie government of *Rome* began to diminiſh, then began the Romiſh Antichriſt to increaſe in the government of the Church, and the Pope tooke vnto himſelfe the power, and ſuperioritie aboue the whole world, in all Churches, and clergie, even as the Apoſtle *Paul* had prophecied before 2 *Theſſ.* 2. *v.* 6 ſaying ſo. *And now yee know what withholdeth that hee might bee revealed in his tyme*: namely, that man of ſinne, and ſonne of perdition, ſetteth himſelfe againſt: *verſe.* 7. *For the miſterie of iniquitie doeth already worke, onely hee which now withholdeth*

ſhall

ſhall let, till he be taken out of the way: which *Pauls* prophecie, *Chriſoſtomus*, and many others vnderſtood this of the Romiſh Monarchy, & Emperourdome, which then hindred the ſonne of perdition, and man of ſinne his ambition, that he could not come vp as he would: and which could not bee done, vntill the time, the ſame *Imperium* and Emperourdome began to bow, which was accompliſhed by *Alaricus* King of the *Gothes*.

II. In the *Revelation* 18, *Iohn* heareth of proud *Babylon*, whoſe plagues, death, and ſorrows ſhall one day fall vpon her. *verſe* 8, and in an houre ſhall her judgment bee, *verſe* 10, And in an houre ſhall the deſolation of her riches come. *verſe* 17. And in an houre ſhall bee made deſolate. *verſe* 19. So will GOD then powre his wrath on the ſeed of the Romanes in one day, & 3 houres. Now one day is 1000 yeares, one hour 41 and an halfe yeares, adde together, ſo is the ſumme 1124. and an halfe yeares,

when this 1124. and a half yeares endeth *An. Christi* 1670. then falleth their beginning in *Anno Christi* 546. in the which time, that the *Gothers* King *Totilias*, that said himselfe to be the scourge of God, set fire in *Rome*, and brunt the greatest part thereof. From this 546 yeare of Christ, vntill *Luther* departed in the Lord, is likewise 1000 yeares one Heavenly day, for he died *Anno Christi* 1546. and is that day of the which before: therefrom and till 1588, when as the Papists contracted themselves against *England*, and there gote a terrible defeate, went out the first houre of the three, therefrom and till *Anno Christi* 1629. When as the Papists tyrannie shall bee weakned, and must vnder-goe, and the two witnesses shall come on feete againe, is the other houre from 1629. vntill 1670. is the third houre, when all things will seeme to take their only end.

III. In the *Revelation* 9. The Apostle seeth, a starre which had the key of

of the bottomleſſe pit, and was fallen downe from Heaven on the earth, wherewith nothing is vnderſtood, except only this ſonne of perdition, who opned the bottomleſſe pit. *v.* 2. whereout there aroſe much hereticall ſmoake damp and reeke, which darkned the righteous beames of the Sunne of IESUS CHRIST, and his Evangelicall doctrine, and out of that ſmoke came Locuſtes on the earth, *v.* 3. Wherewith is vnderſtood the peſtilentious heretickes and falſe teachers, who doe nothing els but bring in amongſt the ground & ſeede of the Chriſtian Kirk the greateſt miſchiefe. Theſe damnable locuſts (ſaith *Iohn*) ſhall vexe the people 5 moneths, that is, 150 Heavenly dayes or yeares: for fiue tymes thirtie is 150, when this 150 yeares taketh their end, *anno Chriſti* 1670. then the calculation concludeth that they begin *anno* 1521. In the which tyme that *Caroloſtadius* wakned vp that great vprore, with ſtorming of images, from whence proceeded

in the Churches diverſities of opinions.

Fourthly: In the *Revelation*, chap. 11. we reade of the two witneſſes, clothed in ſackcloth, who propheeied 1260 dayes: and when 1260 dayes endeth, then they ſhall bee killed by the beaſt, and three dayes and an halfe ly vnburied, but thereafter ſhall haue lyfe of the Spirit, and aſcend to the clowdes of Heaven, and the enemies of the Evangell ſhall behold it; then ſhall there be a great Earthquake, which ſhall continue an houre, in the which Earthquake the tenth part of *Babylon* ſhall fall. By the two witneſſes is vnderſtood the old and new Teſtament, which beareth witneſſe of the trueth in murning weede and ſackcloth, that is, vnder croces and perſecution: If wee will adde and lay together with this three and an halfe dayes, or three and an halfe commoun yeares, the heavenly houre namely 41 an and half yeares, then is the ſumme 1305, then followeth it the beginning of this 1305, to bee *Anno Chri-*

Christi 365 on the which tyme that *Damasius* & *Ursicinus* did contend to *Rome* for the Popedome, which of them should bee Pope, who carried a bloody warre in the holy house against others. And then hath this sonne of perdition gotten his kingdome, consecrated and anoynted vnto him by murther, and shedding of much blood. When wee begin from the foresaid yeare *Anno Christi* 365, to reckon to the 1260, then end they just *Anno Christi* 1625. Now how those two witnesse the Old and New Testament with all true preachers, who hath holden with those two witnesses, hath beene killed and rent, it is eneugh knowne vnto all men, for not onlie Papists, but all other sects rent so on those two witnesse, and so killeth them, everie one to turne and revert them vnto his owne hereticall meaning, which is eneugh knowne vnto everie true Christian, but now most of all those two witnesses are now killed with their confederats in this 3 and an half yeares:

yeares: Namely, from Anno 1625 vntill Anno Christi. 1629. whereof the well learned man Master *Meynelaus Poulsone* Preacher to the Castell of *Copemanhaven*, hath set out on our *Dens* tongue the foresaid *Philippi Nicolai* his words which likewise I will rehearse following in this manner.

Comment. de regno CHRISTI, lib. 2. capit. 2. fol. 6. 196. sequent.

SEing now the holy BIBLE is translated in *English*, *French*, *Dutch*, *Dence*; and other tongues and languages: and is vsed and reade with all diligence. both of learned and vnlearned: So vnderstandeth the Pope, that *Scotish English*, *Fleames*, *Dence*, *Norwish*, *Swedens*, *Poles*, *Bohemish*, and *Ungarish*; with no deceate or subtilitie can bee brought againe vnder his power, so long as the bookes of the old and new Testament haue the vpper hand: and therefore he shall striue after also to take from these two witnesses all their prerogatiue, and bring so to passe, that they

they may haue no place in the Roman Church; but to loſſe their ſhine altogether, and by the permiſſion of GOD, ſeing Godlineſſe is verie rare beſides vs, ſo can it lightly event, that the Romiſh Antichriſt ſhall haue once ſucceſſe.

This proud and diveliſh victorie will continue three yeares and an half, which is from the yeere 1625. vntill 1629, ſo long ſhall the Chriſtian Kirk indure this perſecution, and ſhed her blood in great quantitie, for confeſſing of the trueth: and together in theſe tymes men ſhall ſee the bookes of the old and new Teſtament to be whole contemned, and to ly as dead bodies in the ſtreetes, and they ſhall bee troade with feete, yet ſome godly compaſſioners, and the Evangeliſh true confeſſors ſhall not ſuffer them to be whole buried. But thereafter from *anno* 1629 vntill *anno* 1670, the whole heavenly houre, or fourtie one yeares and a halfe, ſo ſhall kyth it ſelfe, that the holy

ly Scripture, and holy miniſter calling, with the two witneſſes, which is the old and new Teſtament, ſhall powerfully come before againe, and with great *jubileren*, and eſpeciall joyfull crying, compaſſe about the godly, and aſcend vp into the clowdes of Heaven. *Apoc.* 11. *ver.* 12. this ſhall bee a great honour and glory, and can not bee hindered. This the Papiſts ſhall ſee, and over all meaſure therethrough bee terrified, ſeing they can not troade more the holy Bible vnder their feete; neither turne the people with their *anathemata*, or curſe and cruell perſecution, from the diligent reading, and godly meditation: yea, there ſhall be ſuch a great Earthquake, ſo that the tenth part of the great citie. *Apocal.* 11. *ver.* 13 that is, the ten Kingdomes of the Papiſticall dominions ſhall condiſcend together: namely, the *Germanians*, *Hungarians*, *Bohemians*, *Polonians*, *Swedens*, *Dence*, *Norwiſh*, *Engliſh*, *Scottiſh*, and *French*, who ſhall be moved, and ſhall knit

knit themſelues together, and wholly denunce themſelues off from the Papiſts; yea, they ſhall hold together with ſuch a ſpeciall zeale, and that for the cruell perſecution of the Chriſtians, as likewiſe for the cauſe of the vntolerable pride of the Romane Antichriſt: And ſhall fall in *Italie* or Welſhland with mightie power, and burne vp with fire that great Citie *Rome*, great *Babylon*, *Revel.* 18. *verſe* 8. That *Babylons* whoore can bee payed, and get her right rewarde, who tyrannouſlie hath perſecuted the ſpirituall members of *Chriſts* bodie. *Revel.* 17. verſe. 6. and drunke her ſelfe drunke with the blood of Saincts, and blood of the Martyres of IESVS. And that there can come ſuch a reward vpon her, as on *Ieruſalem*, who ſlew CHRIST IESUS himſelfe, and is come ſince the beginning on all perſecuters of CHRISTS Church.

After this tyme is the heavenly houre 41 and an halfe yeares, whoſe end

are

are fulfilled *anno Christi* 1670.

Heerewith it aggreeth with that which our foresaid author setteth in his exposition, of the 12. chapter of *Daniel, lib.* 2. *de regno Christi. pag.* 121. saying, It may bee that *Anno Christi* 1625. will come vp some new *Motus*, and tumult, that the Christistian Church will suffer cruell sorrowfull tempests againe, but how it shall bee *Daniel* cleareth not, except that which hee heareth of the Angel, blessed are they that waiteth thereafter: that is, who are patient as yet, vntill the 45 yeare are past.

Now everie one knoweth that patience is no wayes without crosses and sorrowes, whereby may bee judged that Anno 1625, there will burst out a hole on a diveliſh and pestilentious byle, which now *Anno Christi* 1596, when *Philip Nicolai* wrote this booke, the enemies of the true Christians, are making rype, in their secret counsels and concealed pratickes, that the Elect

may

may be weary of thoſe troublous times.

Wherefore of this *ineluctabilis* and future tyme of ſorrows ſhall come on that tyme: vntill the which wee haue as yet from this yeare 1579 28 yeare, then ſhould the ſoules of true Chriſtians, after the counſell of *Daniel*, prepare theſelues to patience: and heerewith remember this cruell perſecution, ſhall not for ever indure, but ſhall vndergoe within a ſhort ſpace, and come to an end within few yeares. And therefore eſpecially ſhould wee pray GOD, that hee from Heaven will ſend vs the ſtrength of his ſpirit, that wee could grow in true faith, and ſtand conſtant in the revelation of the trueth.

V. And moreover this vndoubtedly agrieth well, namely, this laſt tyme of the new Teſtament, with the tymes that proceeded before the flood came. ſeing that CHRIST prophecieth hereof himſelfe. *Math.* 24. & *Luk.* 17. That right as it was in the world before the flood, the people gaue themſelues

to

to drunkenneſſe. filthineſſe and luſtes of the fleſh, and that vntill the ſame day that *Noah* entred into the Arke: So likewiſe the people ſhould giue themſelues ſecure vnto ſuch vices againſt the laſt tymes.

Seing there is now reckoned from the worlds beginning vnto the flood 1657 yeares: ſubſtract 1657 from 1670 ſo haſt thou againe 13 yeares, when CHRIST was 12 yeares, and in his 13 when hee diſputed with the learned in the Temple of *Ieruſalem.*

Lay now together the firſt *Adam* with the ſecond, and then the earthly with the Heavenly.

1. The firſt had earthly Paradice, the other the Temple of *Hieruſalem*, and that after the commandement of his Heavenly Father: *Shall I not be about my Fathers buſineſſe, Luke 2. ver. 49.*

2. As *Adam* ſhew obedience vnto GOD in Paradice, ſo did the other in the Temple.

3. *Adam* was counſelled of the woman

man, that hee ſhould eate of the tree of the forbidden fruite: CHRIST could not be counſelled of his mother to deſiſt from that which was his Fathers.

4. As from *Adams* fall vntill the flood proceeded 1657 yeares, likewayes from *Chriſts* actiue obedience (*obedientiæ activæ ſpecimine*) example which he ſhew in the Temple, when he was 12 yeares full, and in his 13, vntil the only end and revelation of tyme will proceede 1657 yeares: adde heerevnto the 13 yeares of his age, ſo falleth in the end *anno Chriſti* 1670.

V. And for the laſt, it is neither to diſ-allow betweene the agreement of the yeares of *Chriſts* age, that he lived & converſed viſibly in this world with ſo many of the New Teſtaments jubile, every commoun jubile yeare reckoned to 49, *Levit.* 25. *ver.* 8. for 7 tymes 7, maketh 49. the next following 50 yeare was both a jubile yeare, and the firſt yeare to begin in: in the next following jubile yeares reckning. Now

is

is *Christ* dead, riſen, and aſcended in the 34 yeares of his age: begin now to tell theſe jubile yeares, from the 29 yeare of CHRISTS age, for then began *Iohn* the *Baptiſt* to ſounde with the trumpet of the new Teſtament, ſo falleth in this 34. this new Teſtaments jubile yeares, beginning *Anno Chriſti* 1646 from this, to 1670, is about 25 yeare, an halfe jubile yeare, becauſe CHRIST liued not out his 34 yeares.

Now to a concluſion of this little booke, I will bring in two propheties of our Authors.

1. Of the diminiſhing of CHRISTS Church againſt the worlds end. Pag. 223.

THIS may well bee, that as *Chriſt* did not ſhow himſelfe after his reſurrection to the vnthankfull Iewes preiſts, and Scribes in Ieruſalem, but remoued North vnto *Galile*, and there reuealed himſelfe before his diſciples: ſo in like manner, that the cleare learning

ning of the Evangel, which once is driven from ſome parts in Dutchland. and Romiſh dominions, ſhall not come their againe in the ſame places, but make his dwelling away, North in *Germanie*, and in other Northlandiſh places, in *Scotland*, *Norway*, *Sweden*, *Iſeland*, *&c.*

And as CHRIST after his reſurrection preached not, and learned publiſtly in *Hieruſalem* where he was crucified, but ſecretly revealed himſelfe to his diſciples, who were gathered within locked doores for feare of the *Iewes*: ſo that in like maner before the laſt day, the Heavenly ſincere doctrine in Churchs and ſchooles from whence ſhe is baniſhed, not more there to haue ſuch ſucceſſe, but ſhall ſound quietly within ſome poore folkes doores, who ſhall reade the holy BIBLE in their houſes, with *Luthers Catechiſme* and Epiſtles, and other writings of true learned teachers, and with their houſehold profite themſelues in the exer-

ciſe

cise of true religion.

What ſucceſſe Spaine *hath to exſpect heere in the* Sownd. *pag. 99. lib. 1. circa finem. cap. 2.*

IF *Spaine* out of ambition, for augmenting of his kingdome come in our ſeas, and will ſtay or hinder the handling and merchandiſe of the *Engliſh*, *Dence*, *Swedens* and *Muſcoviters*, vnto the damnage of the Norwiſh dominions, then it ſhall not proſper with him. he may try much, but carrie nothing home, but ſhame and diſcommoditie with him.

This is now briefly ſet foorth and extracted by the honourable and inlightned Doctor *Philip Nicolaus*, which is taken out of his ſecond booke of the Kingdome of IESUS CHRIST, concerning a prophecie of the worlds end.

If any heereby will conclude, that the laſt day preciſly ſhould fall in this 1670, and thinke heereby that I ſhould preſume more than the holy Scripture giveth

giveth place. Therevnto I anſwere (ſaith the Author) in this manner, *Of that day and houre no man knoweth; yea, not the Angels in Heaven*, ſaith CHRIST, *Math.* 24. 42. *Mark.* 13. 32. For this cauſe I proteſt heere, and doe witneſſe, that I *Philip Nicolaus* will know nothing of the myſteriall things, which GOD hath preſerved only for himſelfe in ſecreete, and will haue no man to know it, neither decree this nor deny this: it may well bee that the laſt day giue himſelfe to know in the ſame 1670 yeares, it may likewayes bee thereafter, as the people leaſt thinke of, and living in their fleſhly luſtes and appetites, that the ſame day ſtealeth ſuddenly over them, it may well bee that the laſt day commeth ſooner for the cauſe of the elect, who fervently and heartfully think long thereafter, that they could once atteine an happie end of all ſinne, and of all their ſorrow, which both the world, and the Divell afflicteth them

with: for that which GOD hath preſerved in ſecreete for himſelfe, it becommeth vs not to ſearch therein: and therefore I abyde alone by the revealed word, and the holy prophetical and Apoſtolicall writings, what the events are on the laſt day is found written after GODS owne commandement, *Revel.* 11. ver. 11. and ver. 19. and chap. 10. ver. 11. which I in the feare of GOD red with great diligence, and deepe meditation, heerewith praying the Almightie GOD, who hath ſpoken by his holy Prophets, and Apoſtles mouth, that hee for his godly goodneſſe, merciſully will aſſiſt ſome of his true Chriſtians, to reveile and cleare the ſecret myſterie of tymes, that are written in *Ezekiel*, *Daniel* and *Revelation*. Therefore when I ſee narrowlie vnto the Heavenly Evangelicall harveſt, the Heavenly houre, and heavenly *Stadia*, or furlongs: then I can not otherwayes as preciſlie conſider & meditate of the revealed times, if wee

wee will reckone over the involued things which are infolded in the holy BYBLE: yet nowayes concluded heereby, what ſhall follow heereafter. Wherefore this that I write heere, I ſet them not as Articles of beleefe, but onely as the thing that a Chriſtian ſhould deſire and ſeeke after, recommending this vnto the event of tyme: ſeing there is no ſurer interpretation, and clearing of Prophecies as when they are fulfilled.

O everlaſting good GOD, the ſpring of all wiſedome and grace, inlighten our ſpirits and darke vnderſtanding, with the light and clearneſſe of thy godly wiſdome, with the ſpring and fire of fervent charitie, that in vs all worldly vanities, luſtes of the fleſh and ſpring of pryde, may bee extinguiſhed and quenched by the holy lampe of thy light, and that wee may rejoyce in our onelie and moſt excellent Iewell that thou hath given vs, namely, our onely Saviour and Redeemer

and bee true obeyers all the dayes of our lyfe, yea in the midſt of death: to whom with thee, and the holy Ghoſt be praiſe and Glorie for ever Amen.

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FINIS.

Qui pœnitentiæ dulcedinem libat, Sacrificium pro peccatis libat.

A BRIEFE TREATISE AND EXHORTATION TO REPENTANCE.

MATH. Chap. 3. verſe. 2.

Repent, for the Kingdome of Heaven is at hand.

IN this booke we may ſee the long patience and ſuffering of GOD, towards his owne people the *Iewes*, who in the laſt tymes of their viſitation, did ſend his owne Sonne, the Saviour of mankynd, and that of the ſeede of *Abraham*, to ſtretch foorth his hands and armes, to ſaue and imbrace the remnant of the loſt ſheepe of the houſe of *Iſrael*: but when they did contemne Gods Fatherly viſitation, and were offended with CHRIST IESUS, & had crucified the King of Glorie, as lykewayes thereafter did perſecute in the ſame manner all his diſciples, Apoſtles, and ſervants

vants of GOD: then GOD left them, and gaue them over vnto themselues, and did begin his mercifull calling with the *Gentiles*, who were strangers and aliants from the house of *Israel*. By whose visitation likewise, wee may learne of the mercie and justice of *God*: for those *Gentiles* of *Asia*, and Eastlandish Dominions, haue had their owne tymes of GODS mercifull visitation, but after many sinnes committed, together with the persecution of saincts, and contempt of the word, GOD hath removed his Candlesticks from them, and hath given them over vnto vanities, and lyes, and is gone from them, and now in this last houre and tyme of the world, it hath pleased him to erect his Church, and candlesticke within this Nation: And therefore, O happie, and thryse happie are wee, if wee will acknowledge the tymes of our mercifull visitation, and day of our calling, for the LORD of glorie

glorie is ſtanding at the doore of our ſoules: and within this Nation wee haue had our owne tymes, where GOD hath knocked long with the hammers of his Word: and appearantly ſeing the word is contemned, and beareth no fruite in mens conſciences and converſations, that GOD is departing from vs vnto another people, and yet ſtreatching foorth his armes, and calling vnto him all true Chriſtians, who will turne vnto him and repent them of their ſinnes, for certainly there is no ſinne which hath abounded in thoſe forraine Churches, but thoſe and more doth abound beſides vs, and giue the Church and Sainctes of GOD within this Nation bee not perſecuted with publict Tyrants, yet let the wiſe Chriſtian ſee how ſhee is perſecuted, rent, and divided within her ſelfe, which doeth prognoſticate a feareſull departure of our kynd GOD, and a terrible judgement to hang over our heads, and would to God I ſay that our judge-

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ment bee not worse of all, if we take not heede in tyme: Therefore let vs bee wise, and learne of the figge tree, and of these tokens, to prepare our selues for our Bridegroome the LORD IESUS second comming in the clowdes.

Iohn the *Baptist* a forerunner of the Messias, the first trumpet of the Ghospell, is heere crying out, according to the Propheeie of *Isaiah*, *Prepare the wayes of the LORD, make his pathes streight, against the first comming of the Messias. Amend your liues for the Kingdome of grace is at hand,* and is to bee offered in the LORD IESUS to everie true penitent, and beliefuer of the Ghospell. Now in those dayes our onely high Priest and Prophet, is crying vnto vs, and learning vs by the Parable of the figge tree in the Ghospell, *that the Kingdome of glorie is at hand. Mat.* 24. 32. And that wee should lift vp our heads, *working our salvation in feare and trembling*, waitting for the day of the LORD, for he being

being the first trumpet of the Ghospell in those dayes, his onely matter and aime was, in respect of the great defection, and diversitie of religion amongst the *Iewes*: as likewise their true worshp of God, was turned into a Pharisaicall and selfe loue of themselves; therefore hee was busie preparing the first way and comming of the LORD, and importing vnto them a Kingdome of grace to bee at hand, and therefore did exhort them vnto repentance, that they might enter and goe in into that Church militant heere on earth by this Kingdome of grace, now to bee offered, and reveiled vnto them in the Messias, that thereafter they might bee found worthie against the second comming of the Lord, to enter into the Church triumphant, and Kingdome of glorie..

Our *Iohn* the *Baptists*, and preachers in our tymes, haue greater occasion, yea all preaching stooles whatsoever, being now the last trumpets of the

the Ghoſpell, haue matter eneugh to cry out in thoſe words: *Repent for the Kingdome of Heaven is at hand*: even that Kingdome of glorie, where the Meſſias is not in his firſt comming, in the lykeneſſe of a ſervant, and in the baſeneſſe of his fleſh, to offer more the Kingdome of grace and mercie, in erecting a Church militant heere on earth, as in the dayes of *Iohn* the *Baptiſt*: But now certainly comming in his ſecond comming in the clouds, convoyed of all the Angels, and trowpes of HEAVEN, as a powerfull judge, in full majeſticall glorie, to rander everie man according to his workes, where grace and mercie ſhall ceaſe to bee more offered, and where all happie Saincts and bleſſed Elect, who were partakers of that Kingdome of grace, in the Church militant heere on earth, ſhall bee gathred in that triumphant, and glorious Church in the Heavens for ever. O bleſſed and thryſe bleſſed is that ſoule, who findeth and approveth

veth himſelfe by the touchſtone of repentance, to bee a member in this Kingdome of grace, and Church militant heere on earth: hee ſhall be preferred and linked ſo faſt vnto this bleſſed happineſſe and endleſſe joy of all Saincts; alſo that no creature in Heaven nor in earth, no, the gates of hell can ſeparate him from it. Therefore how diligent ſhould wee bee to imbrace this Kingdome of grace, in theſe latter tymes: ſeing the world is ſuncken into meere ſinne and vanitie; and all abhominations haue taken vpper hand, yea all ſignes and tokens prophecied in Scriptures are fulfilled, ſo that there reſteth nothing, except onely the ſigne of the Sonne of man comming in the clouds to judge the world, and take acompt of our actions, and which wee may as ſure expect daylie to come, as wee are certaine of things paſt: For Heaven and earth will periſh, but one jote or one word of the LORD ſhall not periſh. This ſpirituall echo reſembleth

ſembleth well in our eares, as *Iohn* the *Baptiſt* would ſay, I exhort you to repent, becauſe of thoſe miſerable times, in that godlineſſe amongſt you is thinne, and Phariſaicall deciſions, and other diverſities is in your Church, as likewiſe all ſinne, and wickedneſſe aboundeth amongſt you, and the Kingdome of grace is at hand, now to bee offered in the Meſſias, and Sonne of GOD CHRIST IESUS, and which Kingdome of grace, who ſo receaveth by faith and repentance, now in this laſt time of your calling, ſhall inherit the Kingdome of Heaven, and Kingdome of glorie, and which Kingdome of Heaven, no man can attaine vnto, without this true repentance, and amendement of life, and which notable trumpet of repentance, may verie well bee applyed vnto this age: Therefore thou who readeſt this, and thou who heareſt this, repent, amend thy life, in regard of thoſe evill and latter dayes, in that true godlineſſe is thinne amongſt

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vs, and true religion, is rent and covered with all sort of schismes, and diversities in the Church of GOD, and the whole earth is overladen with wickednesse, and senceless securitie: Let vs now lift vp our heads, and light vp the lamps of our hearts, for the Kingdome of Heaven is at hand. where once grace shall rest to bee offered, at which tyme all true penitents shall bee gathered, and inherite that blessed glorious, and everlasting Kingdome of Heaven. The spirituall meaning of this text, importeth a circumstance and necessitie of this repentance, as if hee would say, for the Kingdome of Heaven is at hand: and therefore it is necessare that yee repent, and amend, for who so desireth to bee partakers of this Kingdome of Heaven, hee can not come without this repentance: Also that this repentance is such a necessare thing, that thou canst not attaine vnto salvation without it; yea, thou canst not bee more saued in the day of the

Lord

LORD without repentance, then *Noah* was ſaved without the Arke from the Flood. O happie is hee and thryſe happie, who attaineth vnto this ſanctified repentance, it is the pricke of conſcience, it is the verie ſacrifice and faith of *Abraham*: it is the ſacrificing knyſe to mortifie the outward man. It is the firie and fervent burning zeale of the ſoule, accompanied and endued with the ſpirit of prayer, and godly ſorrow, quenched with the teares of true repentance, and with a comfortable joy, and feeling of the mercies of GOD, yea, it bringeth vs vnto the verie ſacrifice it ſelfe, vnto the which *Iſaack* was a type: namely, vnto true faith in the Blood of IESVS. It is the budding rodde of *Aaron*, which ſhall bring foorth ſuch bloſſomes of a godly lyfe, and joy in the holy ſpirit heere in this earthly tabernacle, and in the morning in the Tabernacle of the teſtimonie: that is, when the evening of thy time is paſt, and thou

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art brought vnto the morning of thy endleſſe reſt, either by death, or the day of the LORD: then ſhall it budde and bloſſome vnto thee ſuch fruites of endleſſe and vnſpeakable happineſſe, as no tongue can bee able to expreſſe, nor heart to thinke of.

It is the ſtrong hand of *Iacob*, who by faith will wreſtle, and take ſuch holde on CHRIST, that it will never leaue him, vntill the time hee be bleſſed. Therefore good Chriſtian let vs conſider, what excellent times, and occaſion, wee haue as yet to day to repent, while that the gates of grace are open, let vs runne to this throne of grace, ſo long as it is offered in the Ghoſpell, and not delay the time of our repentance.

Now is the Kingdome of Heaven at hand, even that glorious Kingdome of IESVS, when the gates of grace ſhall bee ſhut, and never offered no more, when no repentance, teares or prayers will prevaile.

Now

Now I say, in this last evening and houre of the world, so long as CHRIST is standing knocking with the hammer of his Ghospell at the doore of thy soule, refuse not to open, least the time of his standing be now [illegible]t, and thou then bee left and locked without the doores of his mercie, as a wretchfull and woefull reprobate for ever: then vnhappie man that euer thou was borne, thou shall then repent, but too late, and all thy repentance is then but aggravating of thy sorrowes, and never dying torments in hell for ever.

The rich Glutton and reprobate, already there, would giue the whole earth if they did possesse it, to haue the time, place, and meanes of grace offered vnto them, as now wee haue: but they can not redeeme this time with thousands of worlds, & mountaines of gold; not so much therefore be eased as for a minute of an houre out of their never dying torments.

Therefore I would request the re-

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ſonable man, who in ſome ſence hath gotten a ſight and taſt of the mercies of GOD, and of thy effectuall calling in IESUS CHRIST, to conſider, meditate, and ponder with thy ſelfe of the feareſull event, and end of the world now at hand: and therefore to preaſſe with all diligence to frame thy lyfe and converſation according to the preſcript word of GOD, and let our myndes be ſo occupied about heavenly things dayly and hourely, attending the comming of our LORD IESUS CHRIST, who aſſuredly finding the lampe of thine heart prepared, with the oyle of grace, and teares of ſanctified repentance, will at that day transforme, and metamorphoſe thine earthie tabernacle into an immortall body, where both ſoule and body ſhall enjoy that joy of all joyes, which is to behold the moſt comfortable ſight of GOD himſelfe: yea, that bl[illegible]ntemplation of the holy Trinitie. [illegible]rewith thy glorified ſoule ſhall bee filled ſo with ſuch an vnexpreſſible and

vnspeakable blessed joy, comming from this maine Ocean, and fountaine of all happinesse, that it shall overflow with joy, that it can not bee able to containe more joy of it selfe, than the presence alone, and contemplation of GOD, which hee himselfe shall fill it with: yea, ever enjoying and rejoycing, and never wearying; but ever praising and glorifying GOD in all eternitie, which blessednesse is the joy of all Saincles, and Elect, and will be motion enough vnto them, to rouse and waken Gods children, for attending the LORD JESUS second comming in the clowdes, and not to delay the tyme of their repentance: but as for the secure man, who hast not atteined vnto a sense of this joy, neither knoweſt thou what this meaneth, it shall bee little helpe vnto him, beeause hee is sleeping in [illegible] securitie, hee may well dreame of [illegible] joyes, but he hath no benefite of them, because hee accounteth more of worldly things, and hath a benummed

med conſcience, that he hath eyes and ſees not, eares and heares not, a heart and yet can not vnderſtand.

Hee is like *Adam* new made, lying before GOD, created with his whole members, and yet hath no vſe of them, vntill the LORD breath in a living ſoule & ſpirit in him, then ſhall he be brought to conceaue of ſpirituall things, and ſo conſequently to this repentance.

Yet I hope there is none ſo voide of knowledge, albeit vnregenerate, but hee ſhall bee driven to learne and conſider with himſelfe, either by the law and order of nature, or by the law of conſcience: this one object eſpecially, the end of his being or creation, which I think there is no man, albeit he would forget GOD, and not once dreame of him, yet hee will haue a regard of himſelfe, and ſeing hee findeth himſelfe to haue a being and life, for if it had pleaſed *God* thou hadſt not beene at all, therefore ſeing thy being and life is not with the beaſtes, vnreaſonable; but ſuch a

reaſonable life and ſoule, as that thou conſidereſt that all other things, whatſoever in the world created, Sunne, Moone, ſtarres, elements, tree, hearb, beaſts, and everie living creature, are all ſubject, and made for thy ſervice, therefore thou canſt not but conclude, albeit thou hadſt no other teachers, as the light of nature or the light of conſcience, but that the end of thine owne creation muſt bee to ſerue GOD, the only Maker, moover, and governour of all thinges: and ſo having conſidered that thou haſt a GOD and Maſter to ſerue, thou canſt not haue ſuch a baſe eſtimation, but that thou muſt giue account of thy ſervice, and the good ſervant will often meditate the day and tyme of account in his Maſters abſence, and will calculate and preaſe with all diligence to haue his count cleare againſt his Maſters comming, eſpecially not knowing the tyme of his comming: which conſideration, albeit thou werit an Athieſt, thou ſhall bee driven vnto

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it, either by the light of nature, or light of conſcience: but deare Brother wee are more abundantly taught, as by theſe eſpecially in this our age, who are borne vnder the Ghoſpell of IESUS CHRIST, which great mercie of GOD towards vs is vnexpreſſible.

Art thou therefore a man into whoſe heart this mercie is not as yet impreſſed? and that thou haſt not regarded nor conſidered, what GOD hath learned thee out of his Word, nor doſt not marke how GOD this long tyme bygone hath ſtand knocking with the hammers and trumpets of his Evangell, at the doore of thy ſoule, ſo that thou reſembleſt no more a Chriſtian, yet I pray thee reſemble the Heathen heerein, and let either thy owne conſcience tell thee, or the law of nature teach thee, that all things ſerveth for thy vſe and ſervice; and ſo conſequently thou for the vſe of GOD, and to his ſervice; that is, either for a veſſel of his glory in the Heavens for ever

ver, or for a ſpectacle of his juſtice in the paines and torments of hell for ever; and that thou muſt make account of thy actions at the great day of account. Wilt thou neither imitate Chriſtian nor Heathen heerein? not letting teach thee by the Word of GOD, law of nature, or light of conſcience, yet reject not feare with the vnreaſonable beaſt, for all beaſts whatſomever haue a kynd of feare, and will avoide (if they can) any paine or torment, therefore haue ſome feare of thy ſelfe, els what ſhall become of thee heereafter at death: and if thou reject not this feare, yet thou ſhall bee brought ſo farre as to conſider the end of thy being and creation, which is to ſerue GOD, and which ſervice thou muſt make account of one day, that is, at the day of judgement, which albeit it ſhould bee prolonged ſome hundreth yeares, yet wee ſee by dayly experience, how death without exception, and exſpectation of many, doeth violently compell

pell all eſtates, youug and old vnto this account, ſo that no man is certaine of the end of his lyfe.

But what ſhall I ſay, this death is ſo commoun, little feared, and nothing regarded; alſo that worldly men promiſſe vnto them ſelues leng:h of dayes, and tyme of repentance before death come. The young man in reſpect of his youth and abilitie will dreame of a long lyfe, and yet often cutte off before hee expect. The old man going in the brinck of his graue, doth promiſſe himſelfe no ſuddaine death, and the tyme of his repentance to come ſoone eneugh, in reſpect GOD is merciſull, and yet, before that ever hee exſpect, hee is ſo choaked, and cruelly beſet, and inviroued lykewayes with the pangues of death, that in no manner of way once is hee able to meditate vpon repentance, in reſpect of the ſuddaine ſorrowes, and of the cruell paſſions of death, which mightily over-whelmeth the whole bodie of him,

him in an eye blink: yea, in a verie moment of tyme, and dryveth the ſoule by violence out of the bodie, vnto the Maker thereof, and there for to render account of its doings, whether it hath beene good or evill: and therefore O Chriſtian, ſeing that repentance is ſuch a pretious jewell, ſtudie by all meanes to *worke out thy ſalvation in feare and in trembling.*

And yet the worldly man: I ſay not only the worldly man, but when I looke and conſider the doings of men, that the whole world for the greateſt part are ſleeping in ſuch ſenſeleſſe ſecurity, that they are rather dreaming with the Athieſt of no death, and if death, yet no reſurrection, no judgement no paine, no torment, no bleſſe, nor endleſſe joy vnto themſelues, and leading ſuch a negligent and careleſſe life; that I am aſſured they doe not once thinke of the laſt day, much leſſe of any accoumpt to make of their doings at the day of judgment: But I will aſ-

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ſure thee that the day of the LORD is comming, to randet everie man according to his workes: Well, thou may ſleepe ſecure in the boſome of worldly vanities, ſuch a ſhort ſpace as thou canſt, but the day is at hand, when thou ſhall bee fearefully wakned with the trumpet of Angels, and troupes of Heaven, when thou ſhall bee in a moment metamorphoſed from a mortall creature, into an never and 'ever dying veſſell, and ſpectacle of GODS wrath, where thou ſhalt ſtand naked in the ſight of all creatures, when as thy doings neglegence and ſecure life, with all thy ſinnes that thou ſmall accoumpteſt of before, ſhall bee raiſed as mountaines in the view and preſence of thy conſcience, and ſhall beare witneſſe againſt thee: yea, ſhall overwhelme thee with endleſſe ſorrows in the bottomleſſe pit of deſpare, and gulfe of Hell, where they ſhall torment thee for ever: thou being forſaken, and put put of the preſence of GOD, as a woefull

ſull reprobat, ſubject vnto deviliſh torments: For if nothing moue thee, yet let feare moue thee, and haſt thou ſo much as feare of thy ſelfe, with the vnreaſonable beaſts? then feare GOD, feare his Majeſtie, feare his infinite power and juſtice, and repent and amend thy life, without the which thou canſt not be fred from helliſh torments.

Wilt thou not feare GOD! yet feare becauſe of the Devill, in that hee is appointed for a tormenter of all vnpenitents, feare Hell, feare never dying paine and torment, feare the devils malice, and thou ſhall be brought at laſt to ſome practiſe of repentance: Art thou ſo farre come that thou art affraied of thy ſelfe, it is ſomething, I pray thee then, let this feare moue thee ſo farre, as to heare diligently GODS Word, partake the ſacraments, vſe the meanes of grace, pray to GOD albeit thy prayer bee imperfite, and but lip labour, lye and waite at the poole of *Betheſda*: which will, and obedi-

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ence of thy ſelfe, this feare may worke in thee, and yet thou being a vnregenerat man, it can helpe nothing in the inward worke of this repentance, but yet art thou thus well exerciſed: Now in the tyme of grace, and lying at the poole of *Betheſda*, and gates of grace. Haſt thou attained ſo much as a deſire of this repentance; then *I* am aſſured the LORD ſhall pittie thy hard caſe, and the Angel ſhall come downe and moue the watter, and thou ſhall bee waſhen from thy ſinne and leproſie.

Wilt thou thus thruſt thy ſelfe in where CHRIST is, and thirſt after this repentance, then aſſuredly ſome tyme there ſhall goe one vertue or other from him, which ſhall alter and change thy hard heart into an heart of waxe, ſo that it ſhall melt with the ſorrowfull teares of repentance, and CHRIST ſhall giue them of the Well of the water of lyfe freely, who thirſteth after it, which when thou haſt a teined vnto a kynd of repentance, then marke well

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it bee this, which briefly hath these infallible tokens, and methode in it selfe, true and sanctified repentance indeede, that is, (I say) after a sensible sight and confession of thy sinne, thou art accompanied with the teares of true repentance, out of a contrite and broken heart, where thou dost reape faith in the mercies of GOD the Father, through IESUS CHRIST, and joy in the holy GHOST, budding foorth in the fruites of a godly lyfe, and holie conversation. these are infallible tokens of the true children of GOD, and are so fast linked together, that they can not bee separated from others.

Art thou therefore vnregenerate, yet sleeping in dead securitie? Hast thou not gotten a sight and sense of thy sin? Thy cace is fearefull, *for the Kingdome of Heaven is at hand*, when the divell shall lay all thy sins before thee, where thou shalt bee wakned with a fearefull and terrible sight of thy miserie.

Hast thou not as yet confessed thy

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ſinnes in private before thy GOD, and accuſed thy ſelfe of thy tranſgreſſions? thy eſtate is to bee pittied, the day of the LORD is at hand, when thou muſt confeſſe them publicklie againſt thy will, where the Devill ſhall accuſe thee: yea, thy owne conſcience ſhall tell thee that thou art juſtly condemned and caſt away for ever.

Haſt thou not ſorrowed with the teares of true repentance? The tyme is at hand, when thou ſhall with a deſperate ſorrow ſo lament and bewaile thy miſerable eſtate, that thou ſhall never bee comforted out of thy endleſſe miſerie, and never dying paine.

Haſt not thine heart as yet conceaved a certaine joy in the holy GHOST, and faith of the mercies of GOD in his Sonne CHRIST IESUS: then O poore ſoule, and catiue creature, albeit thou wert a Monarch, and hade the riches of *Cræſus*, yet thy cace is moſt miſerable and lamentable: then I ſay O deſperate creature, I pray thee delay not

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the tyme of thy repentance, but goe and ſell all that thou poſeſſeſt, for this pretious Iewell, and arlepennie of thy ſalvation, for the day of the LORD is at hand, when thou ſhall bee ſhut out of that endleſſe joy and reſt for ever, and then ſhall reape no faith in the mercies of GOD; but ſuch a dooleſull and miſerable deſperation out of the juſtice of GOD, that thou ſhalt curſe the verie day of thy birth and nativitie.

Haſt thou not hated the Devill and thy ſinne heere in this life, the Kingdome of Heaven is at hand, whenas the Divell and thy ſinne, ſhall ſo hate thee with a perpetuall hatred, and torment thee in the Heil for ever.

Haſt thou not kythed heere in this lyfe, the ſruites of true repentance, in glorifying GOD, and in charitable and merciſull workes vnto thy brethren, I will aſſure thee, *the Kingdome of Heaven is at hand*, when as God ſhall be glorified in thy endleſſe ruyne and deſtruction, where no mercie nor charitie ſhall bee kythed on thee, but moſt

horrible and tyrannous torments executed by the Devill and his Angels: O miſerie of all miſeries! O paine of all paines! and never dying torments, how horrible and fearefull is thy rememberance? Oh Father *Abraham*, who in thy lifetime was a paterne of mercie and pittie, on the poore and indigent, how art thou thus diſpoſed, as not to pittie the poore catiue, and tormented *Dives* in Hell fire, and ſend *Lazarus* vnto him, that hee may dip the top of his finger in water to coole his tongue, in ſuch fire and vnquenchable flame? or how doeſt thou not comfort him in his miſerie, that it ſhall either end from him, or hee from it, which would haue giuen this poore damned and tormented *Dives* ſome contentment: but I ſee thou doſt rather rejoyce as to haue pitie, in that it tendeth vnto the glorie and juſtice of GOD, and that his paine is endleſſe, and never ſhall bee eaſed, how terrible ſhould the conſideration bee vnto a good Chriſtian of the ſtraitneſſe

of this torments, and perpetuitie of paine for ever.

But on the contrare, art thou a ſoule who haſt repented of thy former tranſgreſſions, and doſt repent dayly of thy infirmities, who haſt attained vnto this ſanctified ſorrow, out of the which thou haſt conceaved the hony of true repentance, namely joy in the holy GHOST, faith in the mercies of GOD in his Sonne CHRIST IESUS, it is a certaine token thou art a child of God: and the Kingdome of Heaven, which thy ſoule thirſteth after is at hand, where thou ſhalt injoy that fulneſſe and ſumme of all bleſſed joy, with all the Sainctes and Angels in the Heavens for ever: which glorious, bleſſed, and everlaſting Kingdome of GOD is ſo furniſhed with joyes, that no creature in Heaven nor in earth can thinke of, much leſſe expreſſe this eternall happineſſe layed vp in ſtore for the elect, where the juſt ſhall ſhine like the Sun, *Math.* 15. This is the promiſed crowne

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of glory, this is the Paradice and place of pleaſure, and joy of all Saincts, this is the hidden Manna which no man knoweth, but hee who injoyeth it, and with DAVID, Happie are they that liue in thy houſe O LORD, *Pſal.* 8. 3. for they ſhall bee drunke with the riuer of GODS diuine pleaſures, and with the abundance of GODS houſe, *Pſal.* 3. 5. where wee ſhall ſee GOD which is our chiefe happineſſe.

Auguſtine ſpeaking of this Kingdome, ſayeth, O joy aboue all joyes, paſſing all joyes, and without which there is no joy: when ſhall I enter into thee, when ſhall I injoy thee, to ſee my GOD that dwelleth in thee? O everlaſting Kingdome! O Kingdome of all eternities! O light without end! O peace of GOD, that paſſeth all vnderſtanding, in which the ſoules of the Saincts doe reſt with thee! O Kingdome of everlaſting bleſſe, where thou O LORD the hope of all Sancts art, and the diademe of their perpetuall

glory, rejoycing them on everie ſide, with thy bleſſed ſight: In this Kingdome there is infinite joy, mirth without ſadneſſe, health without ſorrow, life without labour, light without darkneſſe, felicitie without abaitment, all goodneſſe without evill, where youth flooriſheth that never waxeth old: life that knoweth no end, beautie that never fadeth, loue that never cooleth, health that never diminiſheth, joy that never ceaſeth, where ſorrow is never felt, complaint is never heard, matter of ſadneſſe is never ſeene, nor evill ſucceſſe is never feared for that they poſſeſſe thee O LORD, which art the perfection of their felicitie.

Oh deare brother into this verie moment of life, whereon dependeth all eternitie, why ſhould wee delay our repentance, when I looke vnto the world with my ſpirituall eyes, I wonder to ſee how the moſt part of men, wearie themſelues in vanitie, and in the triffle of worldly things, neglecting this

this Heavenly treaſure and Kingdome of all happineſſe: why doth not rather now all men, in the laſt moment of tymes, runne after this Kingdome in buying this pure and tryed gold of CHRIST IESUS: It is a lamentable and inward griefe of true Chriſtians, to ſee almoſt the whole world ſo buſied, and exerciſed in buying ſtraw in *Egypt*, where as they could buy fine gold with leſſe labour, and at a lower pryce: is it not now tyme for worldly men, to follow the doctrine of CHRIST, and ſell all that ever they haue to purchaſe this Kingdome? and the example of *Paul*, who eſteemed all the world as dung, in reſpect of this Iewell, and *Ignatius*, who ſaith, fire, gallows, beaſtes, breaking of my bones, quartring of my members, cruſhing of my bodie, all the torments of the Devill together, let them come vpon me ſo I may injoy this treaſure of Heaven: and *Auguſtine* who was content to ſuffer torments everie day, yea the

verie torments of Hell it ſelfe to haue this joy.

Oh how few conſidreth this Kingdome of Heaven to bee at hand, and how many are they who beſtow their tyme in vanitie, pleaſures, and delyts of the world, ſo that men all moſt are bent to wickedneſſe, and abhomination, which is an infallible token, that deſtruction is imminent, and the Kingdome of Heaven is at hand: and ſeing all tokens and prophecies are fulfiled in the Scripture, whereby it is moſt certaine that the day of the LORD is at hand, ſo is the hardneſſe of the heart and wickedneſſe of mankynde likewiſe a true token and a note of imminent deſtruction, as is evident by all exa mples of the holy Scripture, how it hath beene the forme of worldlings and reprobate perſons to harden their hearts, and double their ſinnes againſt the day of vengeance: So was it in the dayes of *Sodome* & *Gomorrah*, who could not bee warned of *Lots* exhortations,

tations, but hardned their hearts and doubled their iniquities: *Iudas* wicked reſolution could not bee changed by his maſters forewarning preſently before his imminent deſtruction, neither the Iewes would take heede vnto all the prophecies, or plagues hanging over them, but hardned their hearts againſt all exhortations, preachings, promiſes, and thundrings made by Prophets, proceeding in ſuch an exceſſe in ſinne, and defection from GOD, hard before their vtter ruine, and deſtruction executed by *Titus*. And when we conferre to theſe former examples, thoſe of our dayes and latter times how mercifully and abundantlie is GOD warning, and crying vs to repentance and amendement of life, by faithfull Preachers of his Ghoſpell.

But who heareth and repenteth, where is the worldly and avaritious man, who hath amended his life, and turned from his avarice, or where is the prodigall man who hath left his pro-

prodigalitie, and is clothing the naked and feeding the hungrie, or where is the proud and ambitious man, who is become humble and lowlie, or where is the falſe vſurer and deceatfull man reſtoring it againe vnto the poore with *Zacheus* in the Ghoſpell: but rather all ſinnes are prevailing in their higheſt degrees, drunkenneſſe, adulterie, pryde and avarice, eſpecially are become ſo vſuall and followed of all men, that they are rather accoumpted vertue than vice: ſo that the Elect of this age may now ſigh and cry out with that holy Martyre *Policarpus*, *O Domine in quanam tempora nos reſervaſti*: O LORD what perrilous, ſorrowfull, and miſerable times letteſt thou thy Elect liue in thoſe dayes, what tyme or age in the world, ſince the creation of *Adam*, hath more ſinne and wickedneſſe abounded, or what time hath there beene in old, whereinto charitie and trueth hath beene ſo cold, and wholly departed from the hearts of men, as now in

in thoſe dayes: and if the ground of election were not ſure, what a hard thing is it, and a matter of great difficultie for a Chriſtian ſoule, to attaine vnto the worke of his calling, and perſevere in true faith and obedience, into thoſe dangerous and latter times: ſeeing how rare they are to bee found, who by a godly life and converſation, ſheweth a good example to others, and the Devill hath got ſuch victory in this age, that he hath almoſt all dominions, and powers of the world vnder him, as Ambaſſadours: yea, moſt of all creatures, are verie inſtruments for inlarging the Kingdome of Sathan, who certainly goeth about like a roaring Lyon, ſeeking whom hee may devoure: ſeing hee feareth his helliſh torments draweth ſoone to a beginning, and therefore ſtriveth with all diligence, if it were poſſible, to lead and carie all ſoules borne on the earth vnto endleſſe perdition, and deſtruction with him: will wee looke vnto

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all the eſtates of men, both ciuill and eccleſiaſticall, from the rich Monarch vnto the poore beggar, from the learned doctor and prelate, vnto the loweſt deacon, from the aged father, vnto the verie infant, wee ſhall ſee now in thoſe dayes the hearts of Kings moved, and induced more by Ambaſſadours of Sathan, than by the counſell of the godly, imbracing rather the counſell of ſubtill and treacherous *Achitophell*, who ſtandeth after the deſtruction and ruine of a Commonwell, than the counſell of the old & wiſe ſavourer of land and policie, and that in thoſe laſt times. How pittifull a thing it is to ſee ſuch a conſort of traitours to intrude themſelues in the companie of potentats and ſuperior eſtates, who by their deceiving practaickes haue brought to paſſe ſuch fearefull events, in whole *Europ*, as miſerable experience by loſſe of life, wife, children and goods, hath proued vnto many thouſands, within thoſe few yeares bygone: Behold how

nobles

nobles and men of State, how their hearts and eares are locked vp from the cryes of the poore, and repell their cryes without helpe, as the ſtony rockes repelleth the vaves of the Sea without ſence: looke vnto the lower eſtate of men, thou ſhalt finde nothing more to abound than pryde, in imitating the footſteps and forme of apparell of noble men, luſt of the fleſh, in abuſing the Temples of the holie Ghoſt with inceſt, adulterie, and fornication: drunkenneſſe in ſpending of their owne life and meanes; behold the verie beggars, who as men would ſay, in troubles, in neceſſities, and want ſhould worke and ſeeke that everlaſting riches in the LORD, waiting for the comming of the LORD IESUS; thou ſhall marke no hungring nor thirſting after righteouſneſſe in them, but a maine conſort of ignorance, lewde and vitious creatures, who are more exerciſed and buſied in time of divyne ſervice in tipling and ſecret places, and about

about their owne bodies, rather as to finde them in GODS houſe begging grace vnto their ſoules: will we looke vnto the common courſe of youth, thou ſhalt finde and heare the firſt leſſon they learne, is pryde, curſing, and prophaning of GODS Name, even from their verie infancie: againe from their youth to their age, running from one vice to another, and where then wee ſee commonly they are more addicted vnto the worlds avaritiouſneſſe. and lewdneſſe, than with any godlineſſe, or goodneſſe, and ſo moſt part ending their dayes without repentance, they die miſerablie without any ſence of their ſinnes, and are ſwallowed vp at the houre of death into the horrible pit of deſpare, where their torments doe beginne with never dying paine.
Behold the Eccleſiaſticall government, thou ſhall ſee avarice and ambition ſo to haue intruded themſelues amongſt many of them, ſo that they ſeeme rather to digge earthly than heavenlie trea-

treaſures, reſembling well the worke-men of *Noah*, who were good biggers, but not poſſeſſers: ſo that many Kirk-men are good edifiers in the word, but are evill example givers: who are ſo poſſeſſed, part with ambition, and other with avaritiouſneſſe of the world, that they ſeeme to neglect their owne ſalvation. Farre bee it ſaid from the worthie Divine, and faithfull Preacher of the Ghoſpell, who ſeeketh not their owne glory and advancement, but the advancement of GODS glory, and edifying of ſoules vnto GOD, all which ſpait of iniquitie, and ſenſeleſſe ſecuritie, are evident tokens I ſay of imminent ruine and deſtruction: for this our age liveth as ſecure of our ſelues, as in the dayes of *Noah*, *Sodom*, and *Gomorrha*, and as the *Iewes* before the deſtruction of *Ieruſalem*: but how came it to paſſe in theſe dayes, when they were moſt ſure, and expected leaſt any deſtruction, preſentlie the flouds of Heaven opened, and the waters o-

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verflowed the whole earth with her creatures; the elements conjoyned themſelues in fire and brimſtone, and deſtroyed *Sodom* and *Gomorrha*: and when the *Iewes* cuppe of abhomination was full, GOD ſtirred vp inſtruments amongſt themſelues, who preſentlie were the cauſe of their owne deſtruction in *Ieruſalem*, and the whole land of *Iudea*.

It is to bee feared therefore, that it will likewiſe ſo event in theſe laſt dayes, when all ſinne taketh the vpper hand, and when men liue moſt negligently, and careleſſe of themſelues, that then the LORD IESUS will come in the clowdes, and take account of the wickedneſſe of mankynd.

The wicked abhomination of mans heart, made GOD in his wrath cry out, and ſay, *I repent that ever I made man*, *Geneſ.* 6. 6. And certainly, if we will view and conſider now in thoſe tymes the tragedie of the world, it is placed in verie wickedneſſe it ſelfe, and when

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wee looke vnto conſcience of religion, how many wonderous curſed and damned ſects and opinions are ſpred on the face of the earth, and everie man affirming Scripture for vpholding their hereticall opinion, wreſting the Word of GOD vnto their owne willes and inventions: O thou religion! how art thou changed and diſſigured, yea, rather abuſed, how can the ſimple ſoule knew thee, or to what hand ſhall hee turne, when ſo many miſerable opinions are at ſtrife, 2 *Cor.* 4. It is onelie the humble heart that the trueth is manifeſted vnto: it is not without cauſe that the ſpirit of GOD prophecieth in the *Revelation*, that thou ſhouldeſt bee *clothed in ſackcloth*, *Revel.* 11. yea thou art ſurelie diſguyſed, and moſt by the great comfort of Antichriſtians, who are diſperſed amongſt all Nations.

Now is the mother of whoredome mounted vpon the ſeven headed beaſt, that ten horned monſter, yea that old Dragon the devill hath given him his

his power, and hath printed on his ſore head the name of blaſphemie, he ſpueth out now a dayes vncleane ſpirits, who are ambaſſadours to inlarge the Kingdome of Sathan: ſo that the Church may now lament in the prophet *Ieremiah*: *Haue you no regard, all yee that paſſe by this way, behold and ſee if there bee any ſorrow like vnto my ſorrow*, and that GOD is forced now to ſpeake, *I haue long tyme holden my peace, I haue beene ſtill and refrained my ſelfe, now will I cry like a trauelling woman, and I ſhall deſtroy and deuoure both at once.*

O wicked and abhominable age! O ſinfull and miſerable generation! what other obiect doſt thou bring before our eyes, but ſinne and wickedneſſe: are not Kings oppoſed againſt Kings, and Nation againſt Nation, ſo that the one triumpheth over other mens ſpoile: yea, ſubiects mutine againſt their owne naturall Prince, and all ſinnes & wickedneſſe are conquerours, and drunken in

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by men as water of a thirſtie ſtomacke: what lying and deceiving, what ſlander and ſhameleſſe villanie, is done by all the eſtates of men in all places, the generall voice of the people is nothing els, but vanitie, baudrie, whooring, detraction, and backbyting, pryde, envy, deceit, drunkenneſſe diſſimulation, wantonneſſe, flatterie, lying, ſwearing, perjuring and blaſpheming, ſo that all abhomination and wickedneſſe is growne to a certaine perfection and maturitie in thoſe dayes, and that the ſhoulders of this vniverſall globe, is overlaiden with the wickedneſſe of mankynde: The trumpets of GOD may now cry out with the Prophet *Ieremiah*, *O yee Heavens, bee aſtonied at this: bee afraide and vtterly confounded, ſaith the LORD.*

And laſtly, will wee looke vnto GODS creatures and vnto the elements, what comets, ſignes, and wonderous tokens hath beene ſeene, and heard within thoſe few yeares, I doubt not but

but it is well knowne vnto the diligent ſearcher, as experience hath well taught, albeit not to all in thoſe parts, yet in ſundrie parts in *Germanie*, *Italie*, *Denmarke*, and *Norvay*, are kythed ſcareſull tokens, as vntimely birth, and Monſters borne in *Denmarke*, blood rained from the Heavens on the earth one halfe foote deepe, aſhe, ſtones, and fire rained from the Heavens in *Iſland*, the pittifull crying thryſe of a chylde in the mothers wombe in *Berone* in *Norvay*. All which I haue ſeene approved and heard by experience, and many more viſions, and terrible tokens ſeene in *Europ*, both by earthquakes, overflowing of watters, and ſcareſull viſions ſeene and heard in the elements, and witneſſed by ſundrie: all ſuch things may verie well teach vs that the latter dayes are imminent: Therefore *hee that is vnjuſt let him bee vnjuſt ſtill*, (ſaith CHRIST) *Revel.* 22. let the wicked man dwell in his abhominations, and triumph in all

all kynde of wickedneſſe, for beholde (ſaith Chriſt) *I come ſhortly, and my reward is With mee, to render everie man according to his Workes.*

O would to GOD wee could conſider attentiuelie the proſpect of all GODS creatures, how they teach vs dayly, that all things draweth to their end, all things waxe worſe and briefer, the earth giveth not her wonted fruits but worſe: men ſinneth with new ſinnes, GOD plagueth againe with new ſickneſſe, and the life of man commonly attaineth not vnto former and wonted age, and commonly cut off in her firſt prime, the waters giue not their wonted aboundance of creatures: the ſunne and Moone miſſeth their wonted ſhine, and vertues, the ſtarres of Heaven are turned into comets, for preaching of GODS vengeance: the Aire and all elements are moved with feareſull and vnacquainted tempeſtuous ſtormes, and all thinges as it were wiſh to bee diſolved, ſo that the earth is waerie,

worne, and overburdened with the wickednesse of her creatures, also that shee fainteth, trembleth, and wisheth to bee fred, and disburthened of her most vntolerable birth, all which prophecies fulfilled, and conferred together with the experience of this our age, there is no spirituall man, but of necessitie must conclude, that the day of the LORD is at hand: and if any learned Divines haue ought to pretend, as yet not fulfilled, yet I perswade my selfe there is none of them, but will subscryue to CHRISTS owne words, that *the latter tymes shall bee shortned for the Elects sake. Math.* 24. and that all the Saints in Heaven are now rejoycing, and hoping for the accomplishment of the fulnesse of their joy, when that soule and bodie may be coupled and vnited together, and enter with all the blessed Elect into that glorious and triumphant Church, and Kingdome of glory.

Therefore to conclude, I say, Will no-

nothing moue thee vnto this repentance, no the mercies, patience, and long ſuffering of GOD can moue thee? neither the benefites, and temporall bleſſings of GOD beſtowed vpon thee; nor the proſpect and deſection of elements and creatures, neither the abhomination and wickedneſſe of mankynd; no not the dayly experience of violent death can moue thee; yet let the feare of imminent juſtice and day of the LORD, that glorious Kingdome of Heaven now at hand moue thee to repentance, and amendement of life, I pray thee conſider with thy ſelfe, if there bee any creature created in Heaven or in earth, who can by any evident argument aſſure thee, that when thou ſitteſt downe to thy table, that thou ſhall ryſe before CHRIST come in the clowdes, and aske account of thee: or when thou goeſt out of thy doores about thy worldly reſpectes, to turne back to thine houſe, but that thou may be caught into the clowdes

of Heaven, before the iuſtice ſeate of GOD, either when thou lyeſt downe in thy bed with thy mortall bodie, but that thou ſhall be in an eye blinck in thy ſleepe exchanged, into an immortall creature, and preſentlie preſented before the glorious throne, and Majeſtie of CHRIST IESUS, to giue account of thy workes.

Good LORD! when I doe meditate with my ſelfe of the imminencie of this Kingdome of Heaven, and of the former workes of mankynd in this age, it troubleth my thoughts, and vnquyeteth my ſpirits, and maketh my bones to quake, and my fleſh to tremble for feare, to thinke how that the LORD of Glory ſhall find the whole world in ſuch damnable and pitiefull eſtate, and how few they are who are prepared with the oyle of grace in the lampes of their heartes: ſhall hee not rather find men buſied about the vanities of the world, and luſtes of the fleſh, then attending the comming of the LORD

IESUS

IESUS: O doolefull and miſerable experience! O wicked abhomination and ſinfull generation of mankynd! What fearefull juſtice art thou prophecying to bee imminent. Oh how doolefull, lamentable, and ſorrowfull will the event proue to many, who are ſleeping in ſenceleſſe ſecuritie in the lap of worldly vanities: awaken O ſecure man, and harden not thy heart, nor delay not the tyme of thy repentance, abuſe not the long patience and ſuffering of GOD, accept of grace in this verie laſt moment of grace, for now the Kingdome of Heaven is at hand, where the gates of grace and mercie ſhall bee cloſed, and never opened nor offered againe. O miſerable, wretched, damned, and forlorne creature art thou, if thou repent not in time, how pittifull ſhall then thy eſtate bee, when thou ſhall bee forced with perpetuall ſhame, infamie, and confuſion, to ſtand naked in the preſence of all creatures, and before the juſtice throne of GOD,

where

where thou ſhalt heare that horrible ſentence, of the KING of all Kings, and judge of all the whole world, *Depart from mee yee workers of iniquitie, into everlaſting fire prepared for the Devill and his angels.* O terrible and fearfull ſentence once pronunced, how fearfull and vnexpreſſible ſhall thy paine bee, where no repentance, no teares, no treaſures, no friend, no foe, no griefe, no ſorrow, will then helpe thy miſerable, damnable, & deſperate ſoule, out of her endleſſe quaill, and never conſuming torments. And on the contrare, how joyfull ſhall that ſoule bee who hath repented heere in this life, when they ſhall bee promoted in the Heavens, to liue as Kings in that everlaſting happineſſe and joye of all Saincts. The LORD of his mercie make vs prepared againſt the comming of the LORD IESUS, to whom with the Father and holy Ghoſt, be praiſe and glory for ever.

AMEN.

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